

The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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If you go down in the Woods...

THERE are lots of surprises among the trees for those who have the leisure and the patience to look around. The man in the picture, Keith McColl, an expert outdoorsman from Edmonton, Alta., has been telling youngsters on CBC-TV's Vacation Time how to make the most of summer days in the fresh air and the kind of things they may see.

In some places the friendly bears may be not-too-unwelcome guests at your campsite. Why should they not also enjoy the amenities which civilization has brought to the backwoods? With them we make the most of the golden days now with us, before the glories of the fall prepare us all for winter conditions, when the fishing rods and the camping equipment will be put away for next year.

The well-known song about the teddy-bears' picnic ends on a comforting note:

At six o'clock their mummies and daddies will take them home to bed,
For they are tired little teddy bears.

Another year, another season, another day—the everlasting cycle of life gives the key to its meaning. Labour and

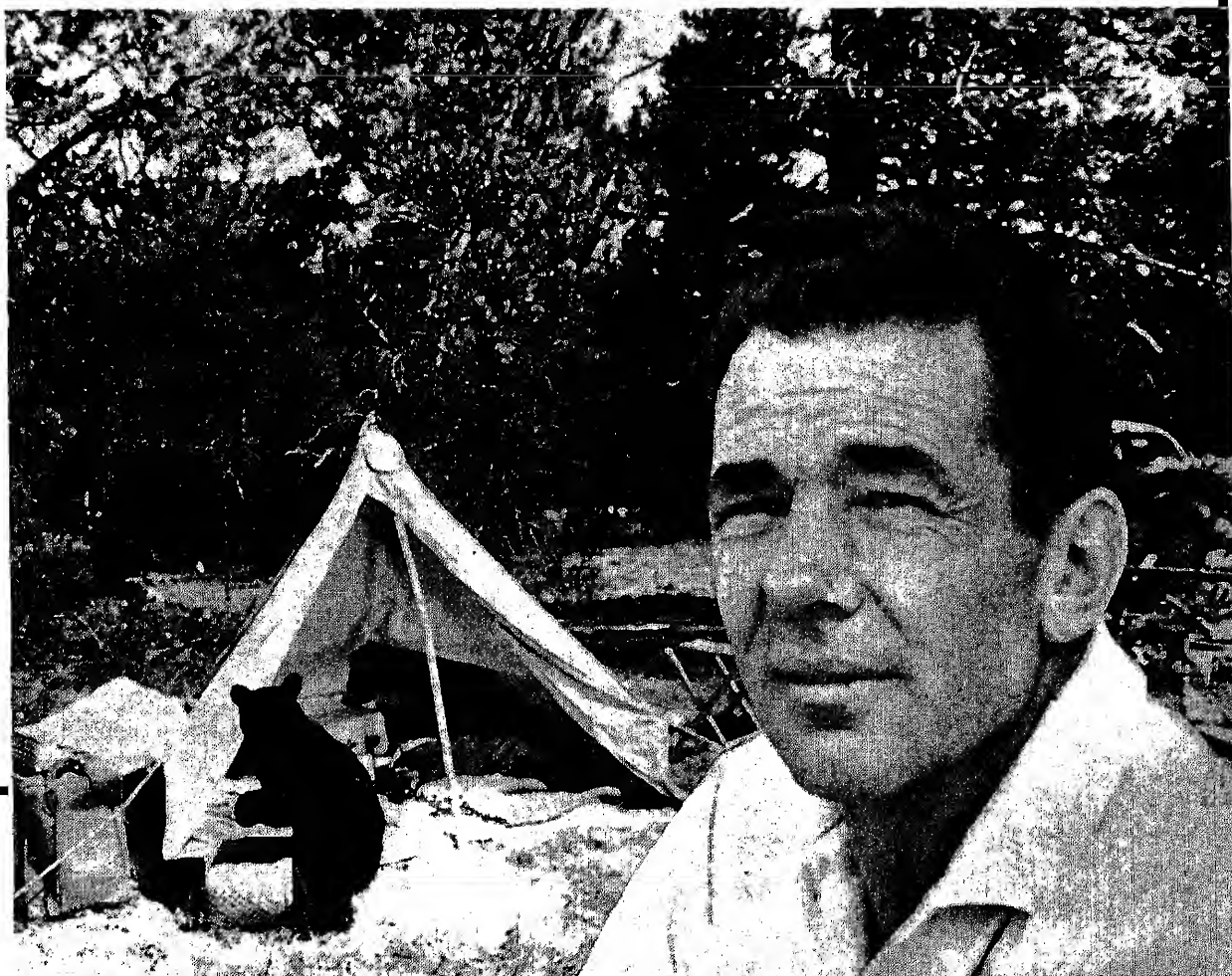
rest, work and worship, all in their right measure give rhythm to life as constant and as creative as the four seasons.

So many of the sad songs of today—"The carnival is over" and that kind of mood—reflect the hopelessness of those who have tried to make life one long summer and dance through twenty-four hours every day.

If you go down in the woods this weekend reflect on the harmonious adaptability of nature, lived in the orderly manner fashioned by God the Creator. And think of all the discord and misery which follows when mankind interferes and presumes to set aside the wisdom of the ages.

Perhaps the joys of summer only mock at your own barren, disordered life. Then take heart. Just as in nature, God can make all things new for you. When God's forgiveness is sought for the wasted years the hopeful dawn of a new day will follow, spring will break out and life will become creative. And at the end, when after a long and useful life the body becomes weary, death is thankfully accepted as the prelude to the loveliest dawn of all. As the Bible says of David, "After he had served his own generation by the will of God, (he) fell on sleep."

by
**Wilfred
Martin**



Picture by courtesy of
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COMMENT

Have Patience with the Peacemakers

AN eighteen-year-old Negro, described as the most "burn whitey burn" inmate of a California state school for delinquent boys, has lost his innate hostility and so improved in his behaviour that he has been paroled.

He is one of the successes claimed by a professor of sociology who has initiated and directed a programme whereby volunteer students from a university have been paying weekly visits to the reformatory during the past school year. They have taken dinner with the wards, then spent one and a half hours talking with them, joining in their recreations and taking part in various group projects. The wards were also given the opportunity of paying reciprocal visits to the college campus.

The reformed young negro now testifies that being treated like a decent human being made him feel the best, and that he now understands other people better. He gives the credit to a white girl, a senior at the university, who has been described as being sensitive to feelings of other people.

Although fears were expressed for the safety of the young people who agreed to help with the professor's rehabilitation programme, no untoward incidents of any kind have taken place during the visits, and none of the boys has absconded.

Alas, a similar experiment in a small community in Alberta is reported to have resulted in causing a division between the white inhabitants and the Metis. The local community joined forces with the Metis League to invite young social workers into the town to organize recreation for the teenagers and halt the rising delinquency rate.

It would appear that on the one hand the visiting youth workers were unwise in their approach and partisan in their dealings; on the other hand some of the local people were quick to make criticisms in matters such as their dress and hair styles which were quite irrelevant.

We are in no position to pass judgment, for we have no first-hand knowledge, but we feel that the townsfolk would have got along better with the "pretty, intelligent, vivacious" California undergraduate had she arrived to redeem their adolescents; maybe, they expected failure from "beatniks". Nevertheless, the reforming influence is in what people are and not what they wear.

Salvationists will recall that, in order to get near to the Hindus he sought to win for Christ, Booth-Tucker adopted an Indian name, wore shoulder-length hair, and garbed himself as a wandering fakir. History is repeating itself in a young Salvationist today who, though his hair style might keep him out of the corps band were he not otherwise fully occupied, is having remarkable success in helping young drug addicts, partly because his non-conformist outfit makes him look like one of them. It must be added, however, that, like Booth-Tucker, this lad has the love of God in his heart and a good measure of the wisdom that comes from above.

It would be interesting to know whether the girl from California also seeks divine aid in her redeeming mission, or whether the young Negro's restored faith in mankind is being strengthened and maintained by a faith in God. Furthermore, there could be unreported failures among the delinquents in California and unreported successes in Alberta.

What we do know is that peacemaking means plodding a lonely, tortuous path beset by prejudice, misrepresentation and discouragement. Peacemakers can expect little co-operation from those they try to help, or from any others, unless they indulge their own bias. No wonder the successful ones are hailed as children of God! They need to be.

AROUND EUROPE WITH THE ARMY'S LEADERS

HELSINKI

SALVATIONISTS who had journeyed from the far corners of Finland — even from beyond the Arctic Circle — were among the vast throng in Helsinki's Masshallen to greet their congress leaders, General and Mrs. Coutts. The Territorial Commander, Lieut.-Commissioner Sture Larsson prophesied five days of high privilege.

On Saturday, in more than a dozen crowded meetings, all sections of Salvationist activity — from retired officers to youth workers — took part. The General visited a number of meetings and delighted the youth rally by playing the piano for the singing, in Finnish and Swedish, of the Joystings number "When Jesus comes to you". Mrs. Coutts spoke at the women's rally.

Congress Sunday began with a reunion of Karelian Salvationists who were made refugees when their homeland was annexed. The Swedish and Finnish holiness meetings, in Helsinki Temple and Masshallen respectively, both began with "O boundless salvation", a fitting reminder of Founders' Day.

The Masshallen was packed for the salvation meeting as the General exalted Jesus as the world's Saviour. The fervour of the appeal captured attention, leading scores of seekers, young and old, to kneel at the Mercy Seat.

OXFORD

"BLOOD and Fire", the motto of The Salvation Army, has been written into the stones of this church!" said the Rev. Philip Martin, Vicar of the University Church, St. Mary the Virgin, at Oxford, England. He was inviting the General

to conduct the afternoon service commemorating the diamond jubilee of the Founder's receiving the degree of Doctor of Civil Law at Oxford University. His reference was to the church's being the scene 400 years ago, of the trial leading to the martyrdom of Ridley, Latimer and Cranmer.

The gathering was conducted in the presence of the Reverend the Vice-Chancellor, Mr. Kenneth Turpin, M.A., D. Litt., the Lord Mayor and Lady Mayoress of Oxford (Alderman and Mrs. Frank Pickstock), heads of colleges and civic leaders from neighbouring towns.

STOCKHOLM

THE people of Stockholm, Sweden's lovely capital built on many islands, welcomed the annual invasion of Salvationists for the national congress, the Chief of the Staff (Commissioner Erik Wickberg) and Mrs. Wickberg being the leaders.

Thousands of Salvationists, led by six bands, marched to the Royal Tennis Hall on Friday for a colourful welcome meeting. The Saturday afternoon missionary meeting was held in the magnificent two-gallery Immanuel's Church. The Chief, outlining the Army's varied activities in the Far East, declared that every Christian must accept some responsibility for missionary enterprise.

Further contingents of Salvationists arrived in Stockholm for three great meetings in the Royal Tennis Hall on Sunday. In the afternoon young people's rally, Mrs. Commissioner Wickberg presented eight guides with their General's Badge.

Sidney Williams, Colonel,
 —Editor-in-Chief

CORNER BROOK GIFT FOR THE CONGO

LOOKING AROUND with "Gleaner"

AT the recent Metro divisional home league local officers' conference, when Major Emily Clarke of the Congo was a visiting speaker, it was recalled that during the time when Lieut.-Commissioner Francis Evans was the Territorial Commander in that country, the authorities granted permission for *The War Cry* to be published, but could not grant a license to secure the needed newsprint. An appeal was therefore made to Canada.

Colonel George Higgins, who at that time was the Provincial Commander for Newfoundland, tells me that he made contact with the Managing Director for Bowaters' pulp and paper mills at Corner Brook and informed him of the need in the Congo. Bowaters agreed to donate ten tons of paper, valued at more than fifteen hundred dollars. This was sent from Bowaters' depot in New York to the East Coast of Africa and then transported overland to the Congo.

The publication of *The War Cry* in the Congo has continued from 1963 until the present time, the supply being sufficient to maintain

regular printing for five years.

The Colonel adds that the corps properties at Corner Brook West, are now being built on a magnificent piece of land donated by this world famous company.

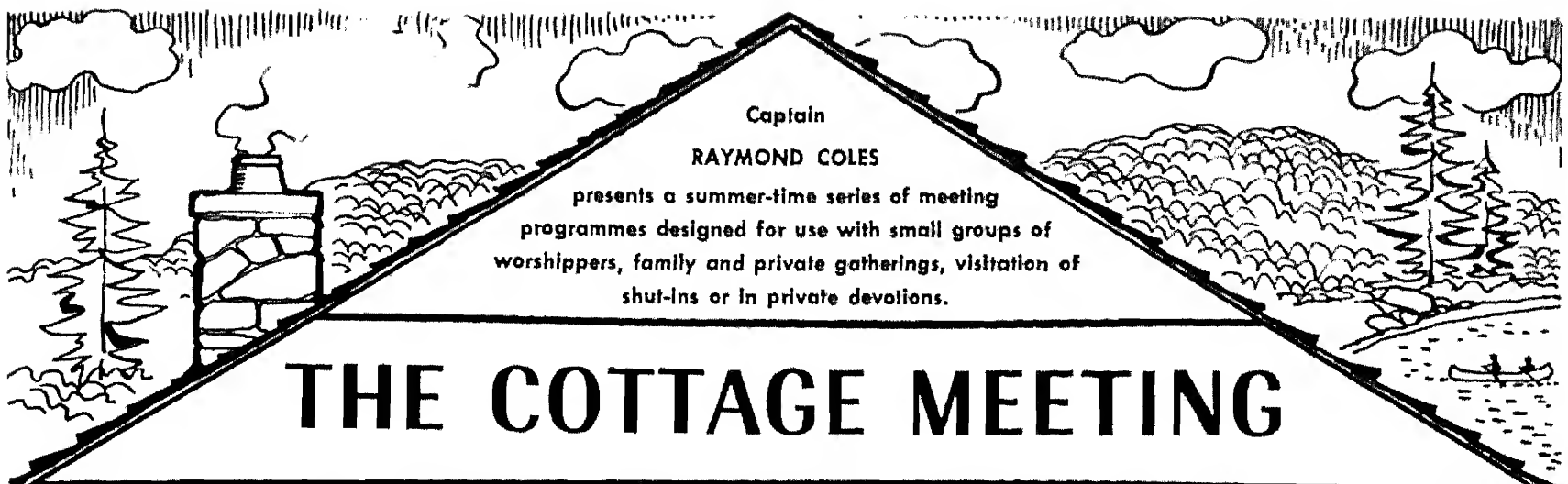
Vancouver Celebration

IT was fitting that the Army in Vancouver should take such a prominent part in the city's celebrations of the centenary of Confederation Day.

In 1867 Vancouver was virgin forest peopled only by a few native Indians. When The Salvation Army started its operations in Vancouver, the population was less than 3,000. This year more than 30,000 citizens packed the Empire Stadium to see the Dominion Day celebrations. Lieut.-Colonel John Steele (R) informs me that the Salvationist contingent of the grand parade, led by the Vancouver Temple band, attired in their red festival uniforms and followed by Salvationists of the British Columbia South Division, received a thunderous reception from the grandstand as they marched into the stadium.

AFTER YOU HAVE READ THIS PAPER PASS IT ON TO A FRIEND

The War Cry



A WORD FROM THE CAPTAIN

The commentary for this week's cottage meeting concerns the rejection of Jesus at Nazareth. He had returned under the anointing of God on the great mission of His life. The people were not prepared, however, to believe that God would choose a working man as His chosen one, nor that such a man could rightfully claim to be anointed. Modern man is just as sceptical. This visit to Nazareth was one significant event early in the ministry of Jesus that foreshadowed the great rejection that was Calvary. Our many small rejections of God are serious because it is usually in many small ways that God comes to us.

THE MESSAGE

"He came to Nazareth"

I WONDER what was in the mind of Jesus as he returned to His home town after the momentous events of the previous few weeks? It would be well for us, in preparation for this week's lesson, to recall the baptism and the temptations of Jesus as found in John (ch. 1) and Luke (ch. 4).

While the absence of Jesus from Nazareth had only been a matter of weeks, I imagine that on this return visit it may have seemed rather more parochial and insular than previously—such were the tremendous events that had taken place in His life since He left by this familiar road that He now trod with His few followers. There had been the eventful moment of His baptism followed by the struggle of the temptations in the wilderness.

One significance of the baptism and wilderness experience of Jesus is that they act as a "watershed" between the years of preparation and the decisive ministry of the next three years. Later, when He used, in the synagogue, the words, "The Spirit of the Lord . . . hath anointed Me", He may well have been alluding not only to the vital, current fact but also to the moment of baptism. For his part, John the Baptist testified that he was given a sign that Jesus was the One of whom he had been preaching, "whose shoe's latchet I am not worthy to unloose". The sign of the Spirit of God had been witnessed, and the voice of God had been heard. John was later to declare, "Behold the Lamb of God, which taketh away the sin of the world." Jesus had been anointed into His mission.

He then went into the wilderness where the testing as to means, principles and cost of His work took place in the temptations. The Bible tells us that Jesus next "returned in the power of the Spirit into Galilee". He began to teach and do good and His actions, such as turning water into wine at the wedding at

Cana, attracted attention. The fame of Him spread.

Now, as He returned to his own town, it may well have appeared smaller to Him in a significant sense—it proved itself to be very limited in comprehension and faith.

"As His custom was"

AS Jesus entered the town, conscious of His special anointing, what memories would be stirred as He passed buildings in whose construction He had had some part, oxen wearing yoke that He had helped to fit, and the little home and carpenter shop in which he had been a faithful son and labourer! Now the care that He had exercised in His previous work must be brought to bear upon the great task for which He was God's chosen one.

No. 5— The Lord, Anointed

Then came the sabbath. Jesus went to church. There are two places where the Bible mentions the phrase, "as His custom was". One is this reference to the occasion in Nazareth which had to do with public worship. The other is later, when describing the quiet time of private worship in the Mount of Olives. Jesus made a regular practice of public and private worship and prayer. He did not allow the faults and failings of the established religion of His day to deter Him from worshipping God, and He used the opportunity to bring something of the true spirit of religion.

In synagogue worship, it was the custom to invite suitable people and important visitors to read the lesson from the Scriptures. The "minister" (verse 20) was actually not the preacher but was the superintendent who looked after the synagogue, taught the children and sometimes even had the duty of whipping criminals! He also was responsible for taking the scrolls from their ark. The Law must be read in a regular cycle but the readings from the prophets could be by choice. Jesus, who demonstrated throughout His life an astounding knowledge of Scripture, "found the place where it was written, the Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The anointed one

THESE words, originally found in Isaiah (ch. 61) were chosen by Jesus to witness to the mantle of divine mission that He had

accepted. What higher authority could He claim, and what greater task could He have described? While it was a literal mission that only He could accomplish, there is a sense in which the words are the valedictory of every Christian beginning his ministry.

"Now," said Jesus, in effect, "this Scripture that you all know is come true today in Me." The electric effect of His words is attested to in the record: "The eyes of all them that were in the synagogue were fastened on Him." No doubt the firmness and confidence of Jesus and the light of divine inspiration that shone from His eyes impressed His audience. Luke says that they wondered at the gracious words that He spoke. The Gospels of Matthew and Mark dwell only on the scepticism and hostility arising out of the astonishment of the listeners. Jesus spoke further with them and, pressing Him for explanations, they elicited truths they found hard to accept. They were offended. The outcome was that they clamoured angrily around Him and jostled Him out of town. Some of the hot-heads and zealots were ready even to push him over a cliff (verse 29).

He could not

THESE people, who felt they already knew the facts about Jesus, found it hard to believe He was God's anointed. Is not this Joseph's son? How could a carpenter be a chosen one? By what right has a common man to speak such words? They were people obsessed with facts and not faith!

It is sometimes hard for us to realize that the anointed of God are otherwise "ordinary" people and that the hand of God is in everyday events. The people of Nazareth rejected the high calling of Jesus. Being people of facts without faith, they shut the door on the potentialities of Jesus. Facts are not enough for salvation. One of our greatest sins is being too matter of fact, and thereby hindering the work of God for which faith is the key.

The return of Jesus to Nazareth was in keeping with His rejection by His nation. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God. . . ." (John 1:11-12).

THE VERSE

COME, O CHRIST! for Thy anointing
We would offer fervent praise;
And in paths of Thy appointing
Follow till the end of days!
Now our eyes behold salvation,
Jesus, hope of every nation!
Glory be to Christ the Son,
God and man in Him are one.

—Albert Orsborn

THE PRAYER

O GOD, ETERNAL FATHER, if I have been altogether too reliant on facts and forgotten to start with faith in Thee, please forgive me. Open the eyes of my understanding to perceive that Thou art at work in a multitude of ways. Help me to approach life with the confident attitude that Thou art able. I will try not to overlook Thee in the lives of ordinary people and everyday events. Let me remember, in awe, that Thou wouldest do some of Thy work through me. In the name of Jesus, Amen.

OUTLINE OF MEETING

A word from the Captain.

Song: 482 (Tune 97)

"My life must be Christ's broken bread"

Prayer verse: "Sweet hour of prayer"

(Song 540: v. 1; Tune 44)

Petitions

Bible Readings: Luke 4:14-32

Song of testimony: 297 (Tune 25)

"O happy day that fixed my choice"

Personal witness

Message: THE LORD, ANOINTED

Verse: "Come, O Christ, for Thy anointing"

Song: 709 (Tune 853)

"I would be Thy holy temple"

A prayer



The Atonement

THE Atonement distinguishes Christianity from all other religions. In them, man gropes after God. In the Atonement, God comes seeking and finding man.

The Atonement is the focal point of all the age-long processes of Creation; it is the underlying purpose of all human history; it stands at the very centre of all Scripture.

The historical books of the Bible describe its necessity; the Levitical books foreshadow its meaning; the Psalms portray its experiences; the prophets foretell its suffering; the Gospels describe its fulfilment; the Acts proclaim its blessings; the epistles explain its doctrine and the Revelation exhibits its fruits.

As an accomplished and complete fact, the Atonement stands at the centre of time. As a divine transaction it satisfies every governmental necessity, and is beyond revocation or amendment. As the fulfilment of prophecy it is flawless. As a divine revelation it is the supreme evidence of both the love and righteousness of God who, in redeeming, judged, and in judging, redeemed.

HIS OWN SON DIED

The Atonement is not an after-thought, a hurriedly devised plan made necessary by an unexpected tragedy. As the creative acts of the Deity reached their climax when God created man in His own image, so the redemptive acts of God reached their climax when, in the crucifixion of His own Son, He made atonement for all mankind.

Had our Lord entered this world, dominated as it is by the spirit of evil, merely to instruct us or to set us an example, He would have been guilty of an act, not of love but of abject cruelty. Had we but heard His words, or had we but seen His unattainable holiness, He would have left us infinitely worse than He found us, for His very purity would have exposed our impurity and deepened the abyssal depths of our despair.

The key to the mystery of the Atonement is the scriptural doctrine of sin. Apart from the fact of sin it is foolishness. No other explanation vindicates its awful tragedy. Motives of benevolence and idealism leave the death of Christ shrouded in darkness and contradiction.

Sin cannot be judged by its appearances, for it invariably appeals to us in the garb of innocence and beauty. Nor can it always be judged by its consequences, for many guilty people appear to prosper, while many innocent undoubtedly suffer.

Blind to the truth as a consequence of the fall, man is ever disposed to treat sin lightly. To him putting away sin is a very small matter, requiring only a little good-natured indulgence on the part of God.

The Bible reveals sin to be the intrusion of

UNDERSTANDING THE NEW TESTAMENT—8

self-will into the sphere of divine authority. Outwardly, it is an act of disobedience, violating the law of God. Inwardly, it is rebellion and a guilty affront against the authority and sovereignty of God.

In pronouncing death to be the penalty of sin, God is not arbitrary. For in violating the law of God, man also violates the law of his own nature, and evidences moral and spiritual corruption which must ultimately destroy itself.

The foundation of the Atonement is the

act of self-substitution whereby Christ assumed the guilt of man and died the death which man deserved.

Our Lord was the only babe ever born for the express purpose of dying a death planned in the eternal world and foretold in precise detail hundreds of years before He stepped down from eternity into time. Had He remained in heaven, the experience of death would have been impossible to Him. Hence a body in which He could experience death was prepared for Him.

Christ died the death man deserves voluntarily. Death had no power over Him. He was deathless because He was sinless. No man ever laid down his life for others in the sense in which Christ laid down His life for all the world. Every man must die at some time, so that when a man sacrifices his life he dies sooner instead of later, depriving himself of an indefinite period of time. But Christ did not choose between dying at one time rather than at another. His choice was between dying and not dying. Gethsemane shows that He died willingly.

The Gospels describe how Christ died. Scourging always preceded crucifixion. This was always so severe and so prolonged that it reduced the body to strips of raw flesh, a mass of bleeding wounds, with every nerve aflame. Then the condemned man was fastened to a wooden cross by nails through hands and feet and left hanging in space, as though fit for neither earth nor heaven. This was the most lingering and excruciating of all legally inflicted killings. It was the most shameful, the most humiliating and the most infamous form of execution ever devised by man, the lowest, the meanest and the most degrading of all deaths. And this was the death Christ came to die.

All the righteous wrath of God was outpoured upon His innocent Son in order that it might not be outpoured upon guilty men.

Our own imperfect sense of justice tells us that the unspeakable wickedness of man in crucifying the only righteous Being who ever appeared on this planet should have sealed the doom of the race of Adam. But God chose that darkest hour in our dark history to unveil His righteousness and mercy. Indeed, it is the heart of the Atonement that the very crime itself — whereby the Only Begotten of the

Father was murdered in the cruelest fashion our wicked minds could conceive—has become the righteous basis upon which God can be righteous when He makes righteous all who by faith accept the Atonement made by the murdered One, believing Him to be none other than the Eternal Son, the Redeemer of all mankind and the Lord of all creation.

Too often Christians have been guilty of presenting Christ crucified to the world as a frustrated and defeated victim, more to be pitied than believed in. Small wonder that the world passes Him by.

To read the Gospel record thoughtfully is to realize that Christ died a victor, not a victim. As He was Lord of life, so He was Lord of death! Did He not declare: "I lay down my life—no man taketh it from me—I have power to lay it down and I have power to take it again?"

Note carefully that not for one moment was His destiny in the hands of His enemies. The Sanhedrin decided that He must not die until after the Passover, but He determined that, as the Lamb of God, He would die during the Passover, at the precise hour of the slaying of the traditional paschal lamb. To this end, He prompted Judas to act quickly, so the chief priests had their Messiah thrust upon them unexpectedly, and had to condemn Him at once or not at all.

The Gospel record also makes it clear that during the hours of crucifixion, our Lord remained in full control of His own awful anguish, rejecting the proffered intoxicant.

Death did not overtake Him. He went to death at the time He willed. This is proved by three facts. First, when about to die He

A Series of Studies By Commissioner Robert Hoggard

bowed His head. All others crucified tossed the head backwards, because as the lungs contracted, breathing became increasingly difficult. Second, at the moment of death, in spite of His weakness through loss of blood, He cried with a loud voice, committing His spirit into the hands of His Father. Third, He died before the soldiers came with the intention of hastening His death by breaking His legs. They were surprised to find Him already dead, as later was also Pilate. Had they broken His legs they would have killed Him. That is why He had already laid down His life.

It is most significant that, although throughout Old Testament history there were many martyrs and national heroes tortured, scourged, stoned, sawn asunder and slain with the sword (Hebrews 11), never once is any ethical, regenerative or expiatory importance attached to the shedding of their blood. Thus the entire Old Testament testifies to the inability of man, however religious, cultured or self-sacrificing, to atone for his own sin.

In the Atonement God accomplished all that is essential to the salvation of man. Now man must do his part. The power of choice is inherent in his being and is the factor which distinguishes him from the lower orders of creation. Man is a living spirit, a self-conscious, self-determining personality. To be "in Christ" means that the wrath of God has already passed over him. But not to be "in Christ" means that he must face the wrath to come. That is why salvation is always a matter of supreme urgency.

(Next Week: "The Resurrection.")

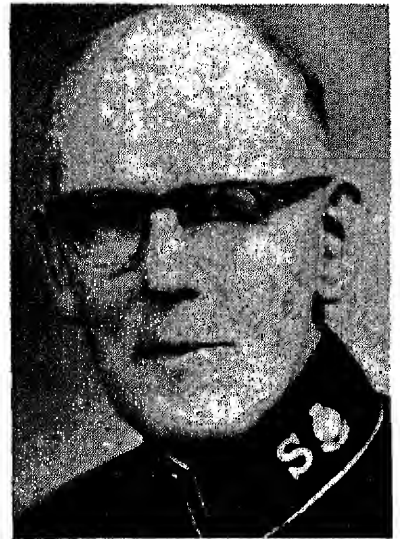
BIBLE SCHOOL

LESSON No. 88



Why Salvationists Do Not Drink

In this paper, which was presented at the United Kingdom Alliance, Manchester, the General gives reasons why the Salvationist is a teetotaler.



GENERAL FREDERICK COUTTS

LET me run up my colours at the start and say that my own convictions on the matter of total abstinence are part of my total Christian convictions. This is not solely an inherited or traditional conviction, though it was one always followed in my own home by my parents who were officers of The Salvation Army before me. It is a conviction against which I rebelled for a time but to which I subsequently returned, making what I had been taught a matter of personal acceptance.

This I realize is the conviction of a minority, which fact is ever before me as, at the call of duty, I attend many private and public functions, both religious and social, of which eating and drinking are inseparable parts. And as few among us honestly relish being odd man out, we may occasionally be tempted to debate within our own heart whether our lone stand is justified.

Let me disarm a possible criticism by saying that I do not brand drinking as the worst sin in the calendar. If I am asked to itemize in any sort of order those evils which at the present moment do so sorely beset mankind, at the head of the list might come the clash of colour—too often reduced to terms of white versus black whereas it is really white versus the rest.

Then would come war as an instrument of national policy, for this today derives increasingly from the clash of colour. For while we in Europe have learned the hard way that to toss a bomb into our next door neighbour's house means blowing the tiles off our own roof and the glass out of our own windows, this fact of life is not as yet appreciated so acutely in other continents.

Immediately behind stalks the spectre of world poverty and, in close attendance, those social evils which are variously styled the crime rate, the divorce rate, the delinquency rate, the accident rate—and in each of these drinking is a contributory factor making a bad situation worse. Leaving alcoholism out of the

picture for the moment, it is drinking as a contributory factor to our social woes which forms the reverse side of that "gracious" living which at a city banquet will advise me to take Pouilly Blanc Fume with my scampi, Chateau Batilly with the grouse and Graham's 1955 with the Stilton.

It has always been the strong suit of the drink trade, and with those allied thereto for social or commercial reasons, to represent drinking as a constituent part of the only acceptable and agreeable way of life. The argument is that this is how the normal man conducts himself. Cranks and faddists, like the teetotaler, will be ever with us, but they belong to that lunatic fringe who are never happy unless they are making a nuisance of themselves on the outer edges of community life.

As Kessel and Walton wrote in the introduction to their Penguin book on Alcoholism: "We live in a society where it is customary to drink. It is the abstainer who strikes us as the more abnormal. With alcohol we offer hospitality and display our sociability. Though we frown on drunkards we are suspicious of teetotalers. . . ." Yet every now and again the smokescreen is blown away either by some scholar whose intellectual integrity makes it impossible for him to deny the truth, or by some obstinate facts which not even the closed mind can wholly ignore.

Recently the house of Methuen published *The Making of Victorian England* by G. K. Clark, Reader in Constitutional History at the University of Cambridge. These facts guarantee the objectivity of this piece of historical research from which I now quote.

"It would be hard to say why historians have not rated the effect of strong drink as the significant factor in nineteenth century history which it was. Its importance stands out on every page of the contemporary record. The most prominent factor in every disputed election was bestial drunkenness, which the candidates were expected to subsidize by expending what were, considering the cheapness of liquor and the smallness of the population involved, very large sums. . . . In the background there was always the degradation and the cruelty—particularly to the weak and defenceless—which resulted from drunkenness."

And in the twentieth century, no less than the nineteenth, the havoc wrought by alcohol

in its many forms persists in breaking through despite every effort made to disguise it as a minister of sweetness and light. This emerges (i) in individual lives, and (ii) as a factor in public health. Here are instances of both.

(i) In individual lives

The Daily Telegraph, August 9, 1966, reported the inquest on Mr. John Chapman, who was killed when his Cessna crashed into a crowded car park at a flying display near Biggleswade (Beds.). He also killed a woman aged forty and her son of thirteen who were sitting in one of the parked cars.

The aircraft was reported in perfect mechanical order on take-off, but Wing Commander Peter Stevens, consulting pathologist to the Royal Air Force, testified before the coroner that the alcohol level in the bloodstream of the deceased pilot was twice the medical safety level.

If the social glass is no danger, why have the majority of airlines a fixed rule that no intoxicants shall be taken for eight hours before take-off? The same lines insist that staff in uniform must not consume intoxicants in any public place. Other countries, such as India, forbid aircrew of any nationality to take intoxicants within twelve hours of take-off.

Universal application

What applies to air safety applies to road safety. Few here present may be members of any air crew, but many of us drive a car. I quote from Medical Research Council Memorandum No. 38, published by Her Majesty's Stationery Office. "The results of the study of the effect of alcohol upon driving performance reveal that . . . there is progressive impairment in skill, judgment and reaction time from the first drink onward. And the drinker himself becomes progressively less able to detect his own impairment. . . ."

This judgment is supported by Professor John Cohen of the Manchester University, reported in the *Guardian* of August 17, 1965, as saying: "There is no level of alcohol which does not impair a driver's judgment."

The Listener is not specifically a crusading paper, yet commenting on the resistance to legislation to deal with the drinker/driver, a recent leader said that while attempted suicide is no longer a criminal offence in this country, the freedom of the motorist to drive while drunk is not just freedom to commit suicide, it is freedom to commit murder.

(To be continued next week)

PART ONE

SALVATIONISM—Western style



"Gaiety without frivolity" marks Calgary Stampede weekend meetings led by Commissioner and Mrs. Wiseman.

SINCE 1912 the Calgary Stampede has provided a colourful spectacle which has attracted a growing number of visitors. Local Salvationists have always sought to make good use of the opportunities provided to give the gospel witness to the thousands of visitors who throng the city for the annual event.

This year Captain and Mrs. Donald McMillan, of the Citadel Corps, with the excellent co-operation of officers and local officers based in the area, added to the normal activities three new outdoor events and a late night meeting for youth.

Furthermore they secured the services of two outstanding vocalists: Captain Bruce Robertson, the Commanding Officer at Vancouver Temple, who sang with his own piano-accompaniment, and Rosemary Boys, billed as "The Singing Cowgirl" and attired for the part Rosemary, a charming eleven-year-old from Moose Jaw, Sask., trilled away with her Western songs, showing a remarkably developed sense of rapport with the delighted crowds. To top the bill the Divisional Commander (Brigadier H. G. Roberts) was able to make the weekend Alberta's welcome to the territorial leaders, Commissioner and Mrs. Clarence D. Wiseman. They were accompanied by Colonel and Mrs. Leslie Pindred.

The Army also had its own "chuck-wagon" which early on Friday morning was out in the main

street, closed to traffic for the daily morning parade. Mounted on the wagon was a small team of musicians who, led by Captain McMillan and assisted by the vocalists from Moose Jaw and Vancouver, kept up a continuous performance while Mrs. McMillan and her helpers distributed free coffee and doughnuts and advertised the weekend meetings. They wore their white stetsons as did most of the folk in Calgary, both visitors and citizens.

ON Friday evening the Army's chuck wagon went to the Princess Island Park where it became the centre-piece for a rollicking programme compered by Captain McMillan. This was preceded by a barbecue, a time of fellowship during which visitors from many distant cities were discovered and welcomed. Calgary Citadel's own combo, "The Singing Strings", and the visiting vocalists provided items. Colonel Pindred brought the proceedings to a close with a short Bible address.

The Saturday evening meeting at Calgary Citadel was the welcome to the new Territorial Commander as well as the Army's annual "Stampede Musicales". Two church groups, the New Trend Singers and the Choralettes Gospel Trio, brought added versatility and variety to the proceedings as they joined with the corps combo, the two weekend vocalists, the corps songsters and a section of the band to provide music.

Corps Sergeant-Major Wm. Bennett expressed the welcome of Al-bertan Salvationists to Commissioner and Mrs. Wiseman. In reply the Commissioner spoke warmly of the enthusiasm and vivacity of today's young Salvationists, especially in their expression of "gaiety without frivolity".

Although the hour was late, a large crowd of young people, and a sprinkling of older ones, adjourned to the youth facilities for refreshments followed by a gospel hootenanny. With windows wide open to catch the cool night air the fortissimo singing and the sounds of healthy hilarity reached the ears of the revellers on the streets. Captain Robertson, Rosemary Boys and the three combo groups stayed to bless and entertain the young people, and interest was maintained under the leadership of Young People's Sergeant-Major Bob Simper, who also runs the corps combo. Colonel Pindred contributed a brief biblical message.

ON Sunday morning the visiting officers conducted meetings at the local corps of Hillhurst (Captain and Mrs. Len McNeilly), Montgomery (Captain and Mrs. Clifford Hollman) and Forest Lawn (Captain and Mrs. Ronald Sharegan). At Calgary Citadel the Territorial Commander and his wife gave the devotional addresses. The Commissioner also conducted the swearing-in ceremony of

eight young people as senior soldiers, all but one being transfers from the young people's corps.

Out in the open once more among the people, the afternoon musical festival took place beside the children's swimming pool in Riley Park. Grassy banks and shady trees helped the audience participation encouraged by Corps Sergeant-Major Bennett, who introduced items by the Calgary Citadel Band, Songsters, Combo and Timbrelists and vocal numbers by Rosemary Boys and Captain Robertson. Commissioner Wiseman's message concluded with an appeal to his listeners to make Christ the centre of their lives.

The exuberant Stampede spirit also permeated the evening gathering held in Calgary's First Baptist Church. After the minister, Dr. C. Howard Bentall, had welcomed the Salvationists, Colonel Pindred conducted the service.

Although there was only one stetson visible in the congregation—apart from that worn by the Army's Singing Cowgirl—ecclesiastical inhibitions soon faded when Bob Simper, assisted by the combo, had everyone singing swinging choruses. Young Rosemary's contribution provoked an outburst of applause and a request from Dr. Bentall for a repeat number. Calgary Citadel Band led the hymns and played a selection and the songsters united with the church choir for an anthem.

Following another vocal solo by Captain Robertson, Commissioner Wiseman gave the Bible address. He spoke of the necessity for humility as being the pre-requisite for Christian growth and for a sense of responsibility as an effective Christian witness.

Deacons on the march

A venerable and popular friend of the church, Dr. H. L. (Dad) Fickett, Sen. of California, gave the prayer preceding the offering which was donated to The Salvation Army. Prior to the service there was a march, for which the deacons of the church joined the Territorial Commander at the head of the procession.

Calgary Citadel Band took part in the two-mile Stampede Parade on Monday morning, which was watched by 175,000 people including some who made use of the seating accommodation provided by the corps outside their building.

The Commissioner's first engagement of the weekend was at the University of Calgary where he conducted a fifteen-minute devotional period at the conclusion of this year's session of the National Federal Boys' Parliament. A few hours later the Canadian leaders were presented by the Divisional Commander to officers of the area. Mrs. Wiseman made suitable reply and the Commissioner answered questions on the Army's policy and international activities.

Rosemary Boys, "The Singing Cowgirl", in action during the Stampede weekend. In the foreground, from the right, are the Territorial Commander and Colonel and Mrs. Leslie Pindred. Right: C.S.M. Bennett presents a stetson to Mrs. Commissioner Wiseman.



WEEKNIGHT WELCOMES AT THREE CENTRES

*The new Territorial Commander completes his schedule
of territory-wide introductions*

ORILLIA

SALVATIONISTS from corps and institutions of the Northern Ontario Division gathered to meet Commissioner and Mrs. Clarence Wiseman at Orillia. The first event was a welcome dinner with the officers of the area. Lieut.-Colonel Charles Sim (Divisional Commander) introduced the newly appointed officers to the division and give a special welcome to Commissioner and Mrs. Wiseman and the Staff Secretary and Mrs. Colonel Frank Moulton.

The Orillia Corps building was crowded to capacity when, to the music of the Owen Sound Band, Commissioner and Mrs. Wiseman marched to the platform behind the flags of the youth sections of the corps. The Divisional Commander introduced Colonel Moulton, who presided. Owen Sound Band provided music.

Mayor Isobel Post, of Orillia, extended a welcome on behalf of the town to Commissioner and Mrs. Wiseman and stated that the Army was held in very high esteem in the area and that the work was greatly appreciated. She also presented the Commissioner with a Centennial medallion showing not only Canada's 100th birthday but also that of Orillia, celebrating one hundred years as a town. Mr. J. William Clarke, Chairman of the Orillia Advisory Board, also brought greetings.

Captain Frank Dixon capably represented all officers and Salvationists of Northern Ontario in welcoming the leaders back to Canada and the Canadian Territory. Mrs. Wiseman presented Mrs. William Lancey, of Midland, with a Silver Star following which she spoke, entreating those present to "Keep the

great securities of their faith intact". Barrie Songster Brigade sang preceding the Commissioner's Bible message.

WINNIPEG

A WINNIPEG windup, based on the warmth of the West and of a July evening, provided the final gathering of a nation-wide series of welcome meetings to Commissioner and Mrs. Clarence Wiseman.

As the new territorial leaders took their places on the platform at Winnipeg Citadel, each member of the audience waved high in the air his programme, printed on the back of a replica of the Canadian flag. The gay, fluttering, red and white greeting burst into applause, which increased as Mrs. Wiseman was presented with a tricolor corsage by Brigadier Constance Lancaster, attired in her nurses' uniform.

During the gathering, which was opened by the Divisional Commander Brigadier J. B. Meakings, greetings were extended to the new leaders by representative spokesmen: Bandsman J. Timmerman, member of the Advisory Council of Salvation Army Laymen, voiced a welcome on behalf of the local officers and soldiers; Mrs. Captain Clifford Williams (St. James, Man.) presented to Mrs. Wiseman a cup and saucer, suggesting that each



Timothy Dixon and Wendy Reed present mementos to the new leaders at Orillia. Lieut.-Colonel Charles Sim looks on.



TOP: Colonel and Mrs. Pindred and Commissioner and Mrs. Wiseman are greeted by Brigadier and Mrs. J. B. Meakings at Winnipeg. ABOVE: The Commissioner with Dr. A. Murray MacKay at Halifax, and flanked by Brigadier Len Knight (left) and Major Sidney Tuck.

HALIFAX

THE welcome meeting at Halifax Citadel included provincial, municipal and advisory board representatives, as well as an excellent crowd of Salvationists and friends from all parts of Nova Scotia.

The meeting was opened by Brigadier Leonard Knight, the Divisional Commander, and prayer was offered by the Rev. George McGray, President of the Halifax-Dartmouth Council of Churches. Greetings were brought by the Hon. Edward W. Haliburton, representing the provincial government; Alderman Hedley Ivany representing the city of Halifax; Dr. A. Murray MacKay, chairman of the citizens' advisory board, and Corps Cadet Guardian Mrs. Wm Roe (Dartmouth). Halifax Citadel Band and Songsters were on duty.

Colonel Ernest Fitch presented Commissioner and Mrs. Wiseman. Both reminded the congregation of the need of complete surrender of lives to God so that The Salvation Army would be a great spiritual force for good in the community.

The new leaders also met the officers of the division in council, and while in Halifax the Commissioner was interviewed by Don Tremaine, on the TV programme "Gazette".—S.T.

With the Territorial Evangelists

Nova Scotia Stirred by Cross-Canada Crusade

SALVATIONISTS and church friends rejoiced over hundreds of decisions for Christ during the recent crusades conducted by the Territorial Evangelists, Major and Mrs. George Clarke and their daughter, Jane, in Nova Scotia.

The first meetings were held in the Annapolis Valley at Windsor, one meeting at Kentville, and seven days of intensified campaigning at Bridgetown.

At Bridgetown, Captain and Mrs. James Fraser had planned an excellent week with church affiliation, school assemblies, radio interviews and meetings conducted in other towns in the valley. The Bridgetown Baptist Church was procured for most of the meetings where capacity audiences attended, night after night.

Major Clarke addressed the
(Continued on page 14)

Three more Accepted for Training as Officers

EDITH CAMPBELL, of Sydney, N.S., is a registered nurse, trained in the city from which she hails. She was invited to attend the Army



by a friend and spent her teen years in happy activity in the corps. It seemed that God's plan for her life involved officership and, when asked to write an essay in school on her future, she gave this intimation. She has witnessed much sorrow and pain in her chosen profession and feels that there is an even greater need to be met—that of spiritual sickness—and this was the climax of her call.

JOY HASSAN, of the Hamilton Citadel Corps, Bermuda, was born in Jamaica and witnesses to a definite experience of conversion in her late teens in her homeland. Like others of her own age she was seeking "life" and found that this could be realized only in Christ. She was led to offer herself at once to God for service and the way opened up for her since she met with the Army in Bermuda.

She has a deep love in her heart for people, longing to win them for God and His Kingdom.



ROBERT SMITH, of Sudbury, Ont., first attended an Army Sunday school in his home town of Burwash, some distance from the nearest

corps. He is grateful for the Christian influence of his parents and the help of corps officers who have guided him in the pathway of service chosen by God for him. He was active in Inter-School Christian Fellowship while at high school and this strengthened his witness for his Master. He looks forward to training in order that he might be equipped for the challenging task ahead.



HOW TO DEAL WITH OLDER PEOPLE

WHETHER you're nineteen or ninety, you know who a senior citizen is—he's someone ten years or more older than you are! But you may not realize the rich rewards in companionship his company can yield—until you try these seven tips:

Aid his challenges. If he wants to move to Florida, don't burst into tears or try emotional blackmail such as "Little Johnny will miss you so." For many, retirement is not the end of the road but a chance to find new friendships and a new interesting way of life. Aid this by having the florist send a bouquet to his new home—if it's put in his hotel dining room many people will see it, and it will give him prestige.

Write newsy letters. One grandmother says the kind of letters she best likes to get are those filled with news of the family at work or play—and often the most trivial details you may not think worthy of inclusion turn out to be the most interesting. Whether you confide your troubles or not is a matter of how close your relationship is—but if you do, it's often best to take an upbeat view of the matter ("Harry had a fight with his boss last week, but I think he's on the road to getting the dispute straightened out now"—not "unless Harry manages to smooth over his boss' feelings he's going to have to look for another job").

Remember anniversaries and birthdays. Often, the older a person gets, the more precious are his memories—be sure you commemorate anniversaries and birthdays.



Train up a child in the way he should go; and when he is old, he will not depart from it (Proverbs 22:6).

THE spiritual training of teenagers is, of course, very important, but do Sunday school teachers and parents fully realize how early the learning of Christianity starts?

I received a letter from a grandmother a few days ago, and it was an eye-opener as to how much children take in—long before we should suppose they had the ability to understand "the deep things". She was writing about her five-year-old grandchild, and it was amazing to me how much he absorbed about Jesus and the Christian way of life—right in the home.

Oftentimes religion for the very young, is more caught than taught. That particular child has parents

who practise holiness in heart and life, and "little Johnny" isn't slow to learn.

The grandmother's letter described how Johnny had been to the post office with his father, and how they had seen a "Mr. Jones" going through town. On Johnny's return from the trip he told his grandmother: "Daddy and I saw Mr. Jones downtown".

The little boy continued: "Mr. Jones doesn't go to our church."

The grandmother responded: "No. He goes to the Methodist Church."

Johnny said: "I didn't know what church he went to, but he belongs to the Lord." What a testimony—given by so small a child!

The prayer life of the small child means so much to him, too. The grandmother's letter went on to say: "Last Tuesday, Johnny forgot to pray for his mother, who was teaching that day. So I reminded him of the omission. He was quick to add that petition. Then he prayed for the missionaries. At the close he looked up into my face, with a

timely help on doing it as well. You may be surprised to find that a close relative has been way ahead of you in this — thinks you should have done it before—and is only waiting for you to bring up the subject.

Help with heavy chores. It's one

thing to say constantly, "Now take it easy"—another simply to pitch in and put up the screens, haul the trash, or do whatever has to be done to help. For instance, it is especially helpful to an older person, for you to do chores which involve standing on a ladder, since even the healthiest can suffer from a feeling of dizziness on heights.

Visit as often as you can. Don't let those holidays or other special days slip by without a visit if you are even remotely in hailing distance. Many elderly people say that they stay busy and in good spirits until a Sunday or other special holiday comes along when they have little to do—and consequently they come down with the slumps.

Aid in adapting to change. Don't throw cold water on new projects, part-time jobs or hobbies — such morale factors can actually improve the circulation, stir up new vitality, and may even help improve general health. Instead, help launch the venture with a suitable present and a blessing—and show by your attitude that you very much want to help it succeed.

You can extend your own youth and vitality — by helping someone else extend his.

A PRAYER

*Give me work to do;
Give me health;
Give me joy in simple things.
Give me an eye for beauty,
A tongue for truth,
A heart that loves,
A mind that reasons,
A sympathy that understands;
Give me neither malice nor envy,
But a true kindness
And a noble common sense;
At the close of each day
Give me a book,
And a friend with whom
I can be silent.*

—Author Unknown

The HOME PAGE

Holiness in the Home

By Flora E. Breck

who practise holiness in heart and life, and "little Johnny" isn't slow to learn.

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The prayer life of the small child means so much to him, too. The grandmother's letter went on to say: "Last Tuesday, Johnny forgot to pray for his mother, who was teaching that day. So I reminded him of the omission. He was quick to add that petition. Then he prayed for the missionaries. At the close he looked up into my face, with a

heavenly light on his brow: 'I didn't forget anything that time, did I?'"

"Often he begins prayer with the words, 'Our Heavenly Father in heaven.' Johnny delights to conduct 'church' by the hour in his home. One time when he was doing so at my home he closed the prayer with 'as we go our several ways.' (He hears our pastor use that expression quite often.)"

Small children are so imitative that it does behove Christian parents to "watch and pray"—always; for they are so desirous that their children realize that Jesus' way is the way they are to walk, and a child absorbs so much in a Christian home!

In the home referred to above, with holiness unto the Lord emphasized, I shall be surprised if eventually one of the children there does not grow up to be a full-time Christian worker. Christianity in word and deed, seven days a week, does mean so much! "Evangelism first" — in the home — counts for eternity.

SUMMER COFFEE CAKE

- 1/2 cup plus 2 tablespoons soft butter
- 1/4 cup well-packed brown sugar
- 1 teaspoon cinnamon
- 2 cups plus 2 tablespoons sifted all-purpose flour
- 1/2 cup shredded coconut or chopped nuts
- 1 cup granulated sugar
- 3 teaspoons baking powder
- 1 teaspoon salt
- 1 egg
- 1 cup milk

Combine 2 tablespoons soft butter, brown sugar, cinnamon and 2 tablespoons flour in a small bowl; mix well with a fork. Stir in coconut or nuts and set aside.

Sift together remaining 2 cups sifted flour, granulated sugar, baking powder and salt. Add remaining 1/2 cup soft butter, egg and milk. Beat hard for 2 minutes. Turn batter into greased 9-inch square cake pan. Sprinkle cinnamon mixture over batter.

Bake in preheated moderately-hot oven, 350 degrees F., for 35 to 40 minutes or until cake tester comes out clean. Allow to cool on wire cake rack. Cut into squares and serve warm, either plain or with whipped butter. Nice with sugared fresh fruit and hot coffee. Makes 9 servings.

THE ENVOY WAS VERY THIRSTY

IN the East African territory the emphasis is being put on training programmes for our African local officers and corps officers. Courses have been held from T.H.Q. level right down to D.H.Q. and corps levels. In Mombasa we have the officers in every couple of months and we also meet with the local officers and soldiers. We are proud to be associated with them.

Our new Territorial Commander and Mrs. Colonel Edward John had their welcome meetings at the coast just a few months ago, and it was the hottest weekend we had had for a number of years.

Two weeks ago we had to cancel our corps cadet camp because the long rains had arrived making the roads impassable. Although we were disappointed, the rains were badly needed as the ground was so dry and the loss of crops and cattle would have been tremendous. At our Kinekoni Corps, which is about forty-seven miles from Mombasa, it was the driest it has been for years; not a drop of water could be found anywhere within miles. Our Envoy and his wife had either to pay an enormous price for a four-gallon tin of water which was transported from a nearby town, twenty-six miles away, or walk eight miles to the main road and buy water from the shop. The people in that area are very poor, but they really had no choice but to buy from the lorry. It was at this corps that I saw the Envoy carrying a catapult around with him and upon enquiring he told me that in the area the chickens were being stolen by large birds and this sling was to kill the birds so the people could protect their fowl. He assured me the people were very good shots and had not lost any chickens lately.

This letter gives an interesting glimpse of a culture very different from our own and was written by a Canadian missionary officer, Major Leonard Millar, who is divisional officer for the Coast Division in the East Africa Territory.

Kenya's President, Mzee Jomo Kenyatta, has been in Mombasa a number of times during the past year. At State House different groups have been invited to sing and perform for him. Our young people from Ziواني Corps (200 miles away) were invited to come and sing for him, and I can tell you we were quite proud. Our Mombasa Timbrel Brigade also has been invited to put on a couple of numbers and they were also very pleased to perform, as well as the children from the blind school who came to sing.

We have been able to get a little slide projector to be run off the car battery to take with us to the corps. At night time we show slides to the group gathered around and this has proved very successful. Many have not seen anything like this before and when they see their own picture or someone they know they usually break out clapping and laughing. We also take film strips for teaching and showing Christian stories. We do hope to be able to continue in this work, for we find the mission work interesting, exciting and challenging at the coast. To witness for Christ is great, and we do thank God for the opportunity that is ours.

NEWS of the Army's FAMILY OF NATIONS

Appointed to Ceylon

CAPTAIN Avril Halsey is a westerner who entered training college from Newton, B.C., in 1953. Following an appointment as Cadet-Sergeant she has been engaged in corps work—in the Alberta and British Columbia divisions—and leaves for Ceylon after a two-year stay at Courtenay, B.C.

Captain Halsey has been appointed to Territorial Headquarters in Ceylon where she will work with three other Canadian missionary officers—Lieut-Colonel and Mrs. Burton Pedlar and Major Ruby Cotter.

She sails from Montreal, aboard the *Empress of Canada*, on Friday, August 18, and after a few days in London leaves on the *Oronsay* for Ceylon near the end of August.



CAPTAIN AVRIL HALSEY

IT'S A VERY BUSY LIFE

An informative letter from Captain William Ratcliffe, Lahore, Pakistan

THE first few months of the new year were hectic, to say the least. Early in January our whole family visited Shantinagar, the village where we lived for more than a year prior to our furlough. The occasion this time was to conduct the youth weekend, and what a joy it was to be with them again. Marion and the children returned to Lahore, and I went on the Karachi on the sea coast, where I led two youth camps, a youth workers' conference, and also officers' training sessions. Before returning home I made my first trip into the Sind Desert, in

the heart of which is a huge city—Hyderabad. We have a thriving young people's work there, and I had the privilege of conducting a youth workers' course and also visiting three youth meetings.

Since the conclusion of that trip we have been busy in Lahore. My wife keeps my office work up-to-date and I visit the outlying areas. I have just returned from yet another youth camp, this time held in the Khanewal district (near Multan, if you have a map handy). This was followed by a tour of one of our schools in Amritnagar Colony nearby; then an eventful trip by cycle into the desert area around Multan, where we have some isolated corps. Have you ever tried to cycle across sand? Just take my word for it, and don't... it is nigh impossible. My trip this time was to bring blessing to a very active youth camp in this area. One must admit that it was not easy to rise early in the morning to cycle back in the desert cold, but by the time I had been cycling (or pushing) for over an hour, the sun was up and it was hot again.

Chicken pox has invaded the household. Wilfred brought it home from school and the girls promptly kept him company; so Marion has been "house-bound" and Wilfred is just back to school. We must admit that the true purpose of this letter is to ask prayerful support. Wilfred (aged seven) was badly bitten in the face by a dog. He has had four stitches in the chin, as well as having claw and teeth marks on his face. This has meant that he must have a series of fourteen injections for anti-rabies. These are admittedly among the most painful of treatments, as they must be given in the abdomen, and in the same place, approximately, each time. For a child of his years this is not easy. We ask your prayers for his complete recovery.

But the motives are the same



The work of The Salvation Army is as varied as the needs which it tries to meet, thus adapting to country and circumstance alike. The two facets of Salvation Army endeavour shown in these photos might seem to be far apart but the motive behind them is the same—to influence people for Jesus Christ. LEFT: A doctor gives attention to one of hundreds of people who require treatment at a Salvation Army clinic in Hong Kong. RIGHT: One of the floats seen by many people in Zurich, Switzerland, represented "The War Cry", declaring that it contains the joyful message through the written word.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

AARSTEINSEN, Ole. Born in Oslo, Norway, September 28, 1932. Lived in Edmonton, Alberta. Married. Had his own business. Parents most anxious to hear from their son to know of his whereabouts and his well-being. 66-489

BARKMAN, Joan. Born August 21, 1944 in Manitou, Manitoba. 5' 8" tall. Menopausal. Single. Fair complexion. Has worked at Blind Institute and Marlborough Hotel in Winnipeg. Last known address—Selkirk, Manitoba. Parents most anxious to have her home. Could write us if desired. 67-135

CROWLEY, Joan Kathleen (née Groom). Born March 28, 1937 in England. Married January, 1961. Left England in 1960. Last heard from September, 1963. Lived in Toronto, Ontario. Was a telephone operator. The husband, Jim, was a motor mechanic. Sister has had no response to her letters and is most concerned as to their well-being. 67-303

FAHEY, Thomas Patrick. Born November 21, 1943 at Hull, Quebec. Single. Three years high school. One year at Kemptonville Agricultural. 5' 10" tall. Weighs 175 lbs. Has mole below right eye. Parents are Muri and Florence Fahey. Has one sister and two brothers. Father seeks his son. 67-333

HELLAND, Aage. Born December 15, 1901 in Norway. Last known to live in Montreal. This was in 1928/29. Is being sought by Probate Court of Fredrikstad, Norway re matters of estate. Father, Sigurd, died December 26, 1966. Is a technician by trade. Please contact. 67-280

HENDEN, Mons. Born August 16, 1882 at Gloppen, Norway. Parents are Anders Rasmussen, Myrvold and Anna, Abrahamdatter Henden. To U.S.A. in 1902. Was in Tacoma, Washington, U.S.A. and had been there for three years at that time. Had lived previously in Vancouver, B.C. and Winnipeg, Man. Does anyone in Canada know of him or of his whereabouts. A sister, Mrs. Agnes Christoffersen, Melbu, inquires. 67-324

HETHERINGTON, Alan. Born October 23, 1928 at Newcastle-on-Tyne, England. A fitter/turner by trade. Marital status unknown. Left employ of DeHaviland in 1964 where he had worked in Malton plant. Wears glasses. His mother, Mrs. Ann Margaret Hetherington, most anxious to know of him and, if possible, to see him. We have address. 67-324

HOILAND, Henry and Karl. Both born in Naerobo, Rogaland, Norway. Aged 75-80 years. Bachelors. Owned a lumber firm. Last known to live at Drumheller, Alberta. A letter written in 1960 to them was returned and marked "Deceased". Can anyone enlighten us as to particulars. Sister, Mrs. Oline Stensland, Norway, inquires. 18969

HOLM, Vuokko Onerva (née Nieminen). Last heard from about 1960. Born May 1, 1929 at Pyhtaa, Finland. Parents are Eino and Martha Nieminen. Has a daughter, Marianne. Her last known address was Calgary, Alberta. Sister, Mrs. Orvokko Kallio, is most anxious for word of Mrs. Holm. 67-323

LaROSE, Robert. (Sometimes Robert G.). In Montreal used the professional name of BOB CRAIG. Born in Verdun, Quebec, November 21, 1934. Parents now deceased, were Roy and Amelia LaRose (née Flowers). Interested in interior decorating and hair dressing. Worked at T. Eaton Co. in Toronto. Used to work in dance studio in Montreal. Worked for Mappin and Webbs, Montreal. Last known address—Toronto. Last heard to be in Vancouver, B.C. Is fair, of medium build, 5' 10" tall, scar on inner arm below elbow. Sister is anxious to find him because of her forthcoming September marriage. 67-228

ROTH or ROTT, Fera Verchovsky. Born about 1923 in Russia. Husband—Boris; Mother—Paula Verchovsky. Sons—Boris and name of second son unknown. All these emigrated to Canada in 1956/1958. A cousin, Mrs. Harvey Davis, who inquires on behalf of her father, Morris L. Verbov, would like to locate. We have her address. 67-318

STEWART, Jennifer. Born August 8, 1949 in Irvine, Scotland. Single. Came to Canada by air. Probably accompanied. Left Scotland March 20, 1967. Not heard from since. Is a shorthand/typist. Could use name of STEVENS. Thought to have gone to Montreal. Parents most concerned. Assured of welcome home. Please contact us or nearby Salvation Army officer. 67-290

TORP, Rolf Harald and daughter, Synnove (called Cindy in Canada.) Mr. Torp was born January 23, 1922 at Tonsberg, Norway. Wife, father, living in Norway enquire. No contact for past six months. Said to have been ill. Canadian citizenship secured a year ago. His mother died May 3, 1967. Cindy nineteen years of age. Would anyone knowing of whereabouts of either Mr. Torp or Cindy please contact us. Could be in Toronto. 67-300

VIKAS, Freddy. Born in Canada in 1904. Father—Rolf Vikas (Vikas)—born in Norway. Probate Court of Romsdal seek descendants of Rolf Vikas. In 1925 this family lived at Hanley, Sask., where the father was a farmer. Also lived at Bawlf, Alberta. Inquiry has to do with an estate. 67-299



From the Victoria Harbour Light Corps comes this photo of Home League Treasurer Mrs. A. Smith presenting a supply of "Songs for Male Voices", donated by the home league for use at the centre. Aux.-Captain and Mrs. Elvet Morgan receive the gift while interested staff members look on approvingly (See below).

WELSH, James Maxwell. Born January 21, 1897-1898 in Westville, N.S. In 1941 he lived at Wheatley, Ontario and at Walkerville, Ontario. His sister, Mrs. Florence Morse of Dorchester, Mass., is anxious to contact her brother. 67-259

WHITMAN, George Walter. Age—late 70's. Born in Scranton, Pa., U.S.A. When last seen in 1930, was living at Hart, Sask. Wife's maiden name was Sadie Goertzen. Has one son and three daughters. The son is most anxious to know of his father's whereabouts and to see him. 67-283

FOR SALE

Bandmaster high pitch Bb cornet, 2 years old, with case. \$75. Contact: William Locke, 42 Cassels St., Toronto 13, Ont.

New Music Presented

ON a recent Sunday morning at the Victoria Harbour Light Centre (Aux.-Captain and Mrs. Elvet Morgan), Home League Treasurer Mrs. A. Smith presented to the Commanding Officer a set of *Songs for Male Voices*.

Making use of the new books, the congregation sang heartily "Take time to be holy". Glowing witness was given to the power of God. The message on "Practising the presence of Christ" was followed with an appeal, in response to which a number of seekers were registered.

HAVE YOU BOUGHT A NEW RECORD LATELY?

FOR VARIETY OF SUBJECT, EXCELLENCE OF MANUFACTURE, INTERNATIONAL FLAVOUR AND WEALTH OF TALENT THE RECORDS SUPPLIED BY "THE TRADE" ARE HARD TO BEAT. Below is a list of a few on hand:

GULLIDGE FESTIVAL

By Melbourne Staff Band

Mono—\$6.00

SIDE 1
March—The heavenbound thrang
Cornet Solo—Jubilee
Selection—Thoughts divine
March—Army of Immanuel

SIDE 2
March—Exuberance
Selection—British melodies
Selection—Divine communion
March—The faint
Song Extract—Praise Him with melody

AN EVENING AT THE ROYAL ALBERT HALL

With The Salvation Army

Mono—\$5.65

SIDE 1
Congregation and Massed Band—All hail the power of Jesus' name
The London Chorus and International Staff Band—Never run away
Organ solo "Toccata", from Symphony for Organ No. 5
The London Chorus—From the heart of Jesus flowing

Massed Bands—Selection—Great and glorious
SIDE 2
Norwich Citadel Band—Tune poem—Song of Courage
Male Chorus—Up the golden stairs
The London Chorus I.S.B. Fanfare
Trumpets & Organ—A song of praise
Massed Bands—March—The conflict

75th ANNIVERSARY OF THE INTERNATIONAL STAFF BAND OF THE SALVATION ARMY

SIDE 1
March—Joyful news
Double Trio—Jayaus carillan
Festival Arrangement—The call of righteousness
Selection—The call
March—Emblem of The Army

SIDE 2
Allegra, from Music for the royal fireworks
Tramane Solo—The eternal quest
Hymn Tune Arrangement—Love divine
Air Varie—The praising heart
March—Fighting for the Lord

JOYSTRINGS

Well Seasoned

Mono—\$5.85

SIDE 1
Keep me in Your love
He is near
No time to lose
Where will it end?
Long lost cause
Friend for you
There will be God
Love that's all around

SIDE 2
We three kings of Orient are
Silent night, holy night
The little King Jesus
O little town of Bethlehem
Away in a manger
Mary's Boy Child
Do you hear what I hear?
The holly and the ivy

The Trade Department, 259 Victoria, Toronto 2, Ontario.

COMING EVENTS

Commissioner and Mrs. Clarence Wiseman

Prince Rupert, Sat.-Sun., Aug. 26-27
Colonel and Mrs. George Higgins: Edmonton Temple, Sat.-Sun., Sept. 2-3
Lieut.-Colonel and Mrs. Eric Coward: Willowdale, Sun., August 6
Brigadier and Mrs. Thomas Ellwood: Brock Ave., Sun., August 13
Captain William Clarke: Beaver Creek, Fri.-Mon., Sept. 1-4 (Fellowship Camp)

OFFICIAL GAZETTE

APPOINTMENTS—

Brigadier Harold Sharp, Western Ontario Divisional Headquarters (Divisional Chancellor)
Major Edward Read, Newfoundland Training College (Training Principal and Candidates' Secretary)

MARRIAGES—

Lieutenant Robert Dyck, out of Calgary Citadel, Alberta, on June 13, 1965, and now stationed at Courtenay, British Columbia, to Lieutenant Miriam Bursay, out of West Toronto, Ontario, on June 26, 1966, at West Toronto, on July 8, 1967, by Brigadier Theodora Dyck.
Lieutenant John Richardson, out of Alberni Valley, British Columbia, on June 13, 1965, and now stationed at Peace River, Alberta, to Lieutenant Lynda Robertson, out of Fort Rouge, Winnipeg, Manitoba, on June 26, 1966, at Winnipeg Citadel, on July 8, 1967, by Captain Clifford Williams.
Lieutenant Gary Venables, out of Calgary Citadel, Alta., on June 13th, 1965, now stationed at Toronto Training College, to Lieutenant Marion Green-shields, out of Orangeville, Ont., on June 21, 1964, and last stationed at London Oak Street Corps, on July 15th, 1967, at Orangeville Corps, by Major Henry Burden.

Clarence Wiseman

Territorial Commander

RELIGION IN THE NEWS

● **MOSCOW**—A collection of so-called "poetical legends" taken from the Bible has been published in Moscow under the title "The tower of Babel". Intended for children, the volume was compiled by a group of young Soviet writers.

In the book's preface, the editor says that he believes the Russian children of today, who constantly encounter a multitude of themes from the Bible in books and picture galleries, should become acquainted with them since they are of high artistic value, irrespective of their religious tendency.

● **WINONA LAKE**—Merger of the Wesleyan Methodist and Pilgrim Holiness churches in the United States has been approved, following a twelve-year period of unity discussions. Leaders of the two church bodies are now making plans for a merging conference to be held in the early summer of 1968. Involved in the merger are more than 2,000 local congregations, with some 260 missionaries serving on overseas fields.

● **MELBOURNE**—The Australian Council of Churches has urged a "yes" vote in the forthcoming federal referendum aimed at improving the status of the Australian Aborigines. The referendum proposition seeks to delete from the national constitution clauses preventing Aborigines from being counted in the census and forbidding federal legislation for their special needs. In its appeal, the Council of Churches asks all Christians in Australia to treat the referendum as a particular opportunity to demonstrate their desire that discrimination against the Aborigines be removed from every part of the nation's life.

● **HALIFAX, N.S.**—At a recent meeting of the Canadian Correctional Chaplains' Association, it was agreed to appoint a commission composed of regional directors to implement the complete unification of the Roman Catholic and Protestant divisions of the Association.

Reprinted by courtesy of "The Christian"

SONGS WON FROM "THE VERY ENEMY"

Major Ray Steadman-Allen, Head of the Army's International Musical Editorial Department, describes the history and purpose of Salvation Army music.

"PEOPLE seem to think that I have said, 'I will have an army and captains and bands of music', but these things are not in my mind." Thus spoke William Booth, founder of the movement which in 1878 adopted its name of The Salvation Army. Music was but a very minor aspect of the needs of a rapidly-developing organization with an urgent evangelical and social programme which, being shaped by necessity, was largely a matter of improvisation. So much of the Army's use of music is rooted in its history that a backward glance will show how there is a constant effort to adapt traditional means to contemporary situations.

In 1875 the "Christian Mission", as the Army was then known, had its hymn book which was largely Methodist in ancestry plus a number of American gospel songs. Original songs—now such a feature—were not yet written within the young movement, but in 1883 appeared *Salvation Music Vol. 2*, containing a number of gospel songs by Salvationists, including members of the Booth family. Salvationists with a flair for a few verses or a tune were encouraged to send their efforts to "headquarters"; some of these early contributions make a later generation smile:

*We once lived on dry bread and
what we could get,
And when we had nothing we
scarcely dare fret;
But now we have bread and nice
treacle each day:*

but they are a vivid comment upon the practical changes following conversion, especially among poor, drink-sodden wretches that haunted the gin palaces and kept their families in a state of terror.

James Bateman is one of the colourful early-day characters. A

singer and banjo player, he would entertain by the hour in the public houses. With the idea of gathering comic material he stood listening to an open-air meeting. This resulted in his conversion and he became an Army captain, writing many songs, some of which are still in use.

Much has been made of the Army's borrowing of secular tunes, and indeed there was a great deal of parodying, it being held that current music hall hits were familiar and required just a slight adjustment of the words to serve as a rough and ready gospel hymn. For instance "Marching through Georgia" speedily became "Marching to Glory"—"Glory" being a term for "heaven". Booth's comment was, "The music of the Army is not, as a rule, original. We seize



The brass band, traditional form of the Army's outdoor evangelism, still attracts the people as is shown by this picture of Flint (U.S.A.) Citadel Band on the steps of the city hall at Brantford, Ont.

so, a certain conservatism: "Storm the forts of darkness" was denied a place for a long time on the grounds of its associated tune being "Here's to good old whisky". Today it is still in the official song book to the same tune; a tune, be it noted, that we now seldom use out of doors! Contrary to popular impression the Army seems never to have used, nor can I trace, "Come and join us!"

The Salvationist term for choir is "songster brigade". At a confer-



An example of adaptation to suit the mood of today is provided by this trio at a youth rally in Ottawa.

upon the strains that have already caught the ear of the masses, we load them with our one great theme—salvation, and so we make the very enemy help us fill the air with our Saviour's fame." The phrase "the very enemy" may seem a little extreme, but one sees in this a principle that has (copyright laws permitting) survived. From a publication standpoint there was, even

ence in 1877 William Booth had been apprehensive: "I have ever found choirs to be possessed of three devils—the quarrelling devil, the dressing devil and the courting devil". Nevertheless, he instituted a touring group, The Praying, Speaking and Singing Brigade, which resulted in the establishment of choral units. The singing of solos had always been a feature of meetings.

For a considerable period choirs were not quite so developed as the bands. Most of their music was simple although there were occasional gems, and considerable reprintings or adaptations from classical and church sources. Prize competitions stimulated more developed domestic production, and so the abler groups were adequately provided for. All music for Salvationist use is regulated by headquarters so that except by special permission standard works were not accessible. This was probably wise. Some favourites such as "Messiah" choruses were reprinted for internal use. Between wars there was a noticeable raising of standard, but it is since about 1950 with the development of large scale choral festivals that commissioned music and standard classics have brought about a renaissance, the outreach and rewards of choral tradition being more fully experienced.

Music is regularly published for the usual groups, children, male voices and some songs for rhythm groups. The basic publication is *The Musical Salvationist* which appears quarterly and, like all Salvationist vocal literature, is available outside the movement.

In 1878 the Fry family of Salisbury provided a brass quartet and accompanied William Booth on his campaigns. It was soon realised that music was an effective means not only of assisting the singing but of quelling hecklers and subduing riotous persecutors; other groups quickly formed. In 1880 *The War Cry* carried the following "order".

Whereas during the great Welsh and Cornish councils, and before that time, at Plymouth, Nottingham and elsewhere, we have proved the great utility of musical instruments in attracting crowds to our open-air and indoor meetings, we do here express our desire that as many of our soldiers and officers generally, male and female, as have the opportunity for so doing, shall learn to play on some instrument. We shall be glad if any friends who may have such instruments lying idle will consecrate them to this service and send them to headquarters. This includes violins, bass viols, concertinas, cornets or any brass instruments, drums or anything else

(Continued on page 14)



Canada's internationally known and much-travelled Danforth Citadel Songsters in action at Winnipeg Citadel.



John

THE UNLOVED

By Bernard Watson

THE STORY SO FAR: Born in a Geneva slum, John Louis is taken away from his dissipated ex-policeman father, as being in need of proper care. His mother has died, partly through ill treatment. The boy loses an eye, a hereditary result of his father's sin. He is put into an orphanage where he is unhappy and, later, out to work on a farm, where he learns many bad habits. He runs away and by the time he is twenty years of age he is a vagabond and a drunkard with a police record.

indeed, as you shall learn. François Villon's *Ballade of the Gibbet* expressed my plight:

Brothers and men that shall after us be,
Let not your hearts be hard on us:
For pitying this our misery
Ye shall find God the more piteous.
Look on us six, that are hanging thus,
And for the flesh that so much we cherished,
How it is eaten of birds and perished,
And ashes and dust fill our bones' place.
Mock not at us that so feeble be,
And pray God pardon us out of His grace.

"On Wednesday night we are going to have a meeting," said the representative of "the Poor". "Come to the side door and you shall sit on the platform with all the other people. Many of them, like you, are conquering the drink habit."

Then he got down to business: "Here is a voucher. This will allow you to be supplied with a clean shirt, shoes and some other things you need. Then get yourself a bath." The voucher was a magic word, a sort of sesame to the "Aladdin's Cave" of plenty.

By Wednesday I was wearing a clean shirt and other habiliments of respectability. It may be, though looking back I doubt it, that I had a mind to go through with this reformation.

You, who normally wear clean shirts, cannot know the difference it can make to a man's morale when substituted for a dirty and verminous one. I walked down the street, to the rally of the Friends of the Poor, as the elegant Beau Brummel may have walked to the Pump Room at Bath. A bathed body, a clean shirt, a decent suit, a proper meal—luxury!

It was the porter at the entrance of the

meeting-place who slammed the door on the face of my double-dealing designs, my possible rehabilitation. As there are places where dinner jackets are *de rigueur*, where old school ties are obligatory, so there are occasions where no tie at all is out of the question.

"What do you think this is?" asked the doorman, who probably had a better sense of judgment of knaves than the official of the Friends of the Poor. "You have no tie; you could not possibly sit on the platform. Some of the most influential people of the town are present." He shut the door in my face.

Soon I was making a deal with a second-hand clothes merchant. My "new" shoes and



"You have no tie; you could not possibly sit on the platform."

suit, pathetic symbols of the faith of the Friends of the Poor, brought me enough cash to keep me drunk all night and the next day. After all, it was my creed that fools are born every minute and Switzerland is a country where the quota of kindness and sympathy is large for such a little land. There would be others to deceive!

That night I slept off my drunken bout in a church. The place was empty and I "broke in". It was raining hard. It was God's house but a railway station would have served me just as well.

As that aforementioned François Villon, the most famed tramp of all, put it:

Child of the angels, with a wreath
I am not as others are,
Of planets or of any star . . .

(To be continued)

CHAPTER NINE: I enjoy philanthropy

ONE day I met a representative of the Friends of the Poor, a worthy organization which had on its staff people of childlike simplicity!

"You poor man," one representative said to me, "if you do not give up the drink, you will be a wreck in no time at all. . . ." He looked at me: in rags, not long out of jail for another of my now almost monotonous offences against the law. He saw my uncouth appearance, my blinded eye, my unwashed face.

"If you would only reform, we would help you."

Ah, that was different! For a little help from gullible philanthropists I was willing to do plenty of reforming.

"Sign," he said, "here on the dotted line." I signed with ink, provided gratis, but I would have used my life blood had it been required. This signature was under a promise to take no more alcohol—neither touch, taste, or even look at it.

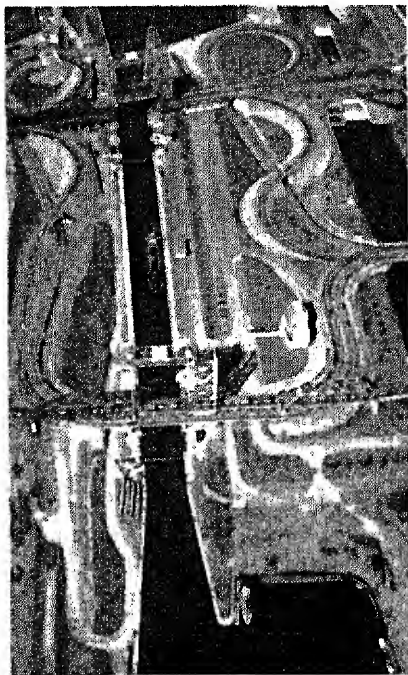
The poor man of the Friends of the Poor seemed so pleased and yet so naive. How little he knew me. I had no intention of even trying to give up the drink, *I had to drink*.

Nobody could cure me of alcoholism without curing the causes of it. Those deep-rooted miseries seemed incurable. All the people I met, worthy though they were, only blamed me, only spoke of "duty", of "trying to be a man", of "turning over a new leaf". They all had homes, had people who loved them, children to inspire them, friends, work, self-respect; I had none of these.

Many a time people told me that I would end up on the gallows—and I came near enough



Salvation Army Red Shield personnel were on hand during recent manoeuvres of Canadian forces in Germany. Pointing to the sign is the Senior Supervisor, Brigadier Stanley Preece, while others in the group are Mrs. Elizabeth Sternal (completing thirteen years of service), Mrs. Preece and Brigadier Florence Mitchell. The driver is Corporal G. Millar.



The Seaway

It is a long jump from the birch-bark freight canoes of Canada's pioneers to the huge steel freighters of today. Yet the waterway is the same—the mighty St. Lawrence—even though she now is dressed up in ultra-modern electronic equipment.

FIRMLY established as one of the seven wonders of the modern maritime world is the bustling St. Lawrence Seaway — a long inland waterway that allows ocean-going ships to enter 2,300 miles into the heart of the world's most highly-industrialized region.

Since first coming into operation in 1959, this mighty artery of world trade has grown ever more vigorous. Tonnages carried along the length of the seaway have soared well over double in volume, the average size of the vessels themselves has jumped about 70 per cent and through technical innovations traffic congestion has been substantially reduced.

Trade route

Along this amazing trade route of smooth waters go the riches of a wealthy continent and an array of goods from the far corners of the earth. Iron ore, grain, timber, coal, automobiles, machinery and the many other commodities and manufactured necessities of a busy world flow in ever-increasing quantities up and down the outflow waters of the Great Lakes system. For Canada, this surpassing of even the most optimistic expectations of seaway growth and capacity is invaluable.

Enormous shipments of grain downbound to fill unprecedented overseas orders, thriving inland commerce in iron ore and coal upbound, plus the many other facets of domestic and international trade speeded up by the dependable channels of this scenic corridor of business, have strengthened the national economy to a tremendous degree. The St. Lawrence Seaway, prospering under the irresistible force of expanding global trade is an unfolding example of the bold development required for meeting the needs of a lusty nation.

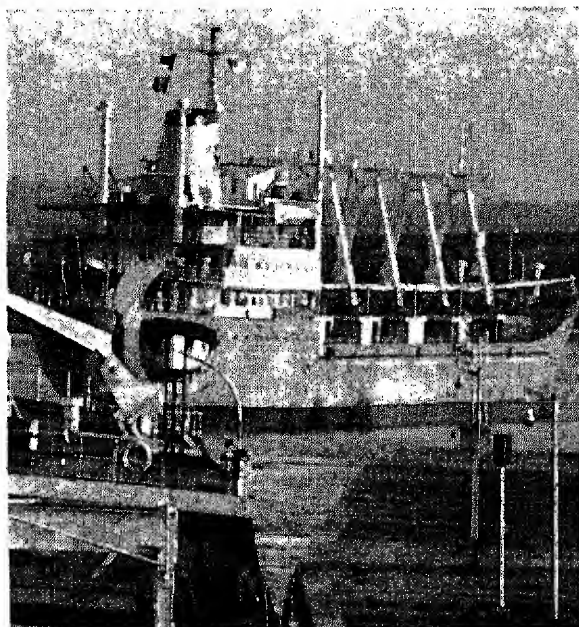
Electronic aids

New modernized operating techniques, big improvements to lock systems and channels, more efficient traffic control through closed-circuit television and other electronic aids—all these help reduce congestion

along this busy waterway and get the ships along the economic 2,300-mile journey back to the open sea. For Canada, steadily increasing in importance as an industrial nation and with an ever expanding world market demanding more and more of her rich natural resources, the St. Lawrence Seaway has paid golden dividends in booming exports. This Canadian dream of inland international transportation, pushed through to completion with

the confidence of sure knowledge and firm planning has paid off royally for the whole nation. Today, the seaway, bordered by parks and vacationlands, studded with built-in power projects, crossed by graceful bridges between friendly countries and vibrant with global trade, can look ahead to playing a vital part in the economic future of a region that is expected by some to grow into the world's first super-megapolis of the 21st century.

These pictures show the various faces of the heart-pacer of Central North America — the St. Lawrence Seaway. ABOVE: The seaway starts at the St. Lambert Locks, Montreal. RIGHT: Further along the system, ships pass each other near the Garden City Skyway Bridge in southern Ontario. BELOW: This photo, taken at dusk, shows ships entering and leaving the twin "Flight Locks" which join lake Ontario and lake Erie.



Man-made Nests for Rainbow Trout

IT'S not every day that people are asked to substitute for fish, but this spring, 100,000 ripe rainbow trout eggs received that special treatment from Skeleton Lake Hatchery employees in Ontario's resort area.

As biologists are interested in seeing how rainbow trout will survive in various streams, the eggs had to be carefully set in suitable locations. The skilfully built man-made nests which would hold the eggs could even fool the smartest fish.

Essential knowledge

First of all, a knowledge of fish habits (including nest-building) was essential. Rainbow trout dig their nests and, when eggs are laid and fertilized, the female covers them with a protective layer of gravel. The eggs must be bathed by the oxygen-laden river water.

The men used shovels and rakes to scoop a depression in a silt-free gravel bed. Next, a metal tube (which resembled a small garbage can) was driven down into the depression, confining an area of current-free water. Stones, dropped into the tube, formed the basis of the nest. Stones and gravel were placed around it to resist the full force of the river once the tube was removed, while allowing water (with its precious oxygen) to seep in.

A few thousand of the eggs were placed gently in each of the nests, and covered with more gravel and stones. The tube was then carefully dislodged from the river bed and the man-made nests were left to the mercies of the water.

From hatching time on, the tiny rainbows will be on their own. Many may be eaten by predatory fish—countless other hazards can deplete their numbers. Fisheries officers hope the fittest survivors will return to this same area in a few years to spawn.





LEFT: Mrs. Blanche Bissell, of Sarnia, Ont., (right) is honoured on her retirement as Home League Secretary of the local corps with a presentation from Mrs. Pitten, one of the oldest members of the league. Mrs. Lieut.-Colonel Stanley Gennery is to the left and Mrs. Major Thomas Smith second from the right.

Major Thomas Smith (second from right) commissions Home League Secretary Mrs. Ruth Thomas and Assistant Home League Secretary Mrs. Belle Walter at the Sarnia Corps, Ont.



CAPE BRETON CAMPAIGN

(Continued from page 7)

county ministerial association meeting for a Centennial dinner where urgent need for church co-operation was emphasized. Scores of commitments were made in the final public gathering as well as other meetings throughout the week. The Cross-Canada Crusade continued in Cape Breton with Whitney Pier Corps (Captain and Mrs. Ronald Bowles) hosting the effort. The corps officers had planned many interviews on local radio and T.V. stations, including musical participation by the team on some of the popular day-time programmes (both radio and television). It had been arranged that the crusade meetings would be held at the corps building, but the meeting place had to be changed to the Trinity Hall for the last four days to accommodate the crowds. This building was filled to

capacity, night after night. Two local rhythm groups, "The Peers" from Whitney Pier, and the combo from Sydney Mines Corps assisted the team throughout these meetings. Shopping centre meetings became most effective as hundreds of people stayed for more than an hour to listen to the gospel message presented with a "new look". The final crusade meetings were held at Halifax. Comrades from the four corps in the city united for the effort. Good crowds filled the auditorium, night after night, with many again deciding that Christ's plan for their lives was best. The first Halifax gospel hootenanny was held in the North End Corps which included music by "The Peers" from Cape Breton, Captain Ron Bowles as soloist, and "The Crusaders".

BELOW: Part of the crowd beginning to assemble in the Trinity Hall, Cape Breton, for the Cross-Canada Crusade Meetings.



Faithful Service Honoured

MRS. Blanche Bissell, Home League Secretary of the Sarnia Corps, Ont. (Major and Mrs. Thomas Smith), for some twenty-eight years, was recently honoured at a retirement service attended by the Divisional Commander and Mrs. Lieut.-Colonel Stanley Gennery. Mrs. Bissell had served for some two years as acting leader of the home league before taking official responsibility, and she followed her

mother, Mrs. Gray, the first Home League Secretary of the corps, into that position. For the occasion the home league members prepared a supper at which Mrs. Pitten, one of the oldest members of the league, made a presentation to Mrs. Bissell. A public meeting was held in the evening, Mrs. Major Smith leading on. Mrs. Ruth Thomas composed an interesting item summarizing Mrs. Bissell's career in the corps and Mrs. Gennery presented her with her retirement pin. The Commanding Officer expressed the appreciation of all to Mrs. Bissell for her faithfulness. During the meeting Mrs. Thomas was commissioned as Home League Secretary and Mrs. Belle Walter as Assistant Home League Secretary.

Salvation Army Music

(Continued from page 11) that will make a pleasant sound for the Lord.

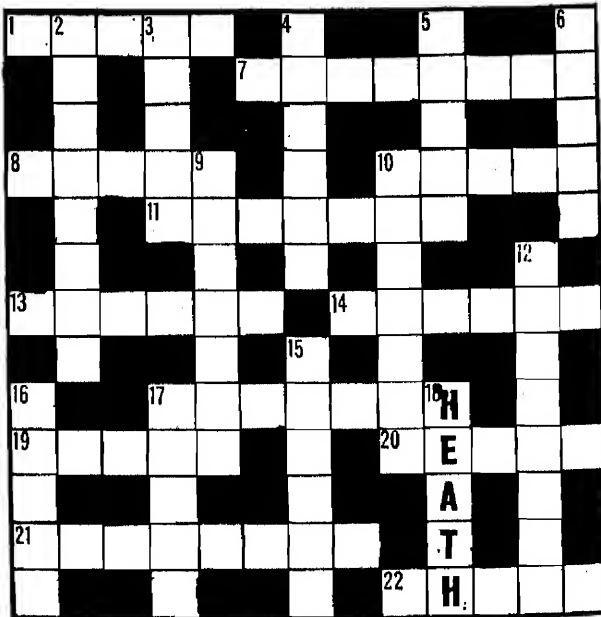
Bands of an astonishing variety sprang into existence. Violins, banjos, guitars, melodeons, whistles, flutes, clarinets as well as brass instruments were used. Anyone who could play, or thought he could, came along and joined in the medley. A "band" in Bradford in 1881 consisted of two violins, one banjo and a brass whistle. At Mexborough one violin, a flute, a bell and a huntsman's horn; at Grimsby the march was headed by four violins and a piccolo. Such mixtures obviously could not survive and the all-brass band began to evolve. Occasionally a saxophone section was incorporated, but this had disappeared by the mid-30s. Brass bands were about thirty years old by 1880 so that their use in evangelism was rather as if the big jazzbands of the '20s had been introduced soon after World War II. Music for bands began as arrangements of tunes for accompaniment or processional use. Marches and selections of gospel songs followed. Today there is a regular output of some forty to fifty new items per year ranging from hymn tune preludes, through national and classical arrangements to original full-scale concert works. It is a requirement that all original music shall contain a hymn melody or gospel song—the manner of such incorporation whether fully or fragmentarily being dictated by the form of the music. (To be continued)

— Scriptural Crossword Puzzle —

- ACROSS
1. "The disciple is not—his master" (5)
7. We are of more value than many these (8)
8. The hireling flees because he does not care for them (5)
10. Edict to be mentioned as example (5)
11. Joseph was put into one by Pharaoh (7)
13. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar—" (6)
14. Two, in white, were seen at the sepulchre (6)
17. Daughter of Pati-pherah, priest of On (7)
19. The Psalmist declared he would be anointed with such oil (5)
20. "—tho a man wise in his own conceit?" (5)
21. The prince of the eunuchs said: "Then shall ye make me—my head to the king" (8)
22. John the Baptist said he was not worthy to bear these of Christ (5)
DOWN
2. Ai was beside this place (4-4)
3. The woman of Canaan's daughter was grievously this with a devil (5)
4. One of the mob took this and filled it with vinegar (6)
5. "—up a child in the way he should go" (5)
6. "Let us lay — every weight, and the sin which doth so easily beset us" (5)
9. The Psalmist wished to do this with the voice of thanksgiving (7)
10. David and all the house of Israel played before the Lord on these (7)
12. Felix left Paul bound as he wanted to show the Jews one (8)
15. Serpents (6)
16. "He shall not judge—the sight of His eyes" (5)
17. "If we —to commune with thee, wilt thou be grieved?" (5)
18. The man whose heart has departed from the Lord is like this in the desert (5)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

REFERENCES ACROSS: 1. Matt. 10. 7. Luke 12 8. John 10. 11. Gen. 40. 13. 1 Pet. 2. 14. John 20. 17. Gen. 41. 19. Ps. 92. 20. Pro. 26. 21. Dan. 1. 22. Matt. 3. DOWN: 2. Josh. 7. 3. Matt. 15. 4. Matt. 27. 5. Pro. 22. 6. Heb. 12. 9. Ps. 26. 10. 2 Sam. 6. 12. Acts 24. 16. Is. 11. 17. Job 4. 18. Jer. 17.



SOLUTION TO THIS WEEK'S PUZZLE
ACROSS: 1. ABOVE. 7. SPARROWS. 8. SHEEP. 10. CITED. 11. 12. PLEASURE. 15. SNAKES. 16. AFTER. 17. ASSAY. 18. HEALTH. 19. VEXED. 20. SEED. 21. ENDANGER. 22. SHOES. DOWN: 2. BETH-AVEN. 3. DUNGEON. 4. PEOPLE. 5. ANGELS. 6. ASSESS. 7. FRESH. 9. SERPENTS. 10. ANGELS. 11. ANGELS. 12. ANGELS. 13. ANGELS. 14. ANGELS. 15. ANGELS. 16. ANGELS. 17. ANGELS. 18. ANGELS. 19. ANGELS. 20. ANGELS. 21. ANGELS. 22. ANGELS.

PROMOTED TO GLORY

Ardent Worker

MRS. Daisy Florence Durrant, a veteran soldier of the Galt Corps, Ont., was promoted to Glory recently. She transferred to Galt from England in 1909.

Along with her husband, who predeceased her, Mrs. Durrant was a faithful soldier of the Lord and an ardent worker in the corps. She was the number one soldier on the roll. For twelve years she has lived with her daughter and son-in-law in the Stratford area and regularly attended that corps, besides being a member of the outer circle home league.

The funeral service was conducted by the Galt Commanding Officer, Major Ivan McNeilly, assisted by Lieutenant McCaughey, of Stratford, who paid a glowing tribute.

Mrs. Durrant is survived by two daughters, Florence (Mrs. John Daniels), of Gadshill and Edith (Mrs. Howard Radford), of Flint, Mich., along with a sister, Mrs. Samuel Macilwain, of Toronto.

Bermuda Enthusiast

SONGSTER Secretary Mrs. Brad Simmons, of Hamilton Citadel Corps, Bermuda, was suddenly promoted to Glory recently.



She was an enthusiastic Salvationist and active in many avenues of service. Of a quiet disposition, she served her Lord faithfully in the songsters, as a home league and league of mercy member. She was well known for her quiet and effective witness and compassion for others.

The corps building was crowded for the funeral service, which was conducted by Brigadier Ernest Parr. The Corps Sergeant-Major paid tribute to the life of the departed and Brigadier Charles Watt (R) brought a brief message.

Mrs. Simmons is survived by her husband, who is Band Secretary, and three children.

Newfoundland Convert

BROTHER Ernest Frederick Snow, who was recently promoted to Glory from Galt, Ont., was converted in Newfoundland, becoming a Salvationist there. He served the Lord for a number of years but then fell away, during which time many friends prayed for him and encouraged him to return to the Saviour. His desire was there, but he feared another failure.

One evening, while he was hospitalized, he sent a message to the officers by his wife—"Tell the Captain I've gotten saved". Comrades rejoiced at the news in February of this year and he gave repeated testimony to this during recent months.

The funeral service was conducted by the Commanding Officer, Major Ivan McNeilly, when the Rev. and Mrs. John Hammond, relatives of the deceased, rendered a duet.

Corps Officer Many Years

Sr.-Major Margaret Beaumont

AN officer who had given long years of service in corps appointments, Senior-Major Margaret Beaumont (R) has been called to Higher Service. She entered the training college from the Ontario community of Campbellford and was first appointed to Pictou, N.S..

For the next thirty years the Major devoted all her powers to God and the Army serving in a number of corps in the Maritime divisions and in Ontario. For five years she gave unstinting service as the police court officer in Bermuda, serving with the same spirit of compassion and dedication. Prior to her retirement in 1956 she influenced and brought comfort and succour to many senior citizens in Sunset Lodges in Calgary and Winnipeg.



In recent months she shared fellowship with her comrade officers at the residence in Toronto where her quiet but fragrant Christian life and influence will be missed.

The funeral service was conducted by Brigadier Sidney Boulton (R) when Major Ivy Maddocks paid a tribute to the life of the Major.

Senior-Major Beaumont is survived by a sister in England.

Strong in Faith

"WHEN Percy gave his life to the Lord Jesus more than forty years ago, he gave it completely, nothing held back," said Mr. Orvus Kennedy, at the funeral of his brother-in-law, Brother Percy Miller, of Edmonton, Northside Corps. "In latter years, when it was cold or raining or icy, and we would suggest that perhaps he ought to stay home, he would answer, 'The Army expects its soldiers to be in their place', and almost to the point of stubbornness he would insist on going. Percy may have been short in stature, small in size, weak in body, uneducated according to worldly standards, but he was great in love and service to God, tall in grace, strong in faith, abounding in knowledge."

Brother Miller, who had been a soldier of the corps for almost forty years, was promoted to Glory at the age of seventy-one after a short stay in the hospital. Although in failing health in recent years he attended the meetings regularly and always had his testimony ready.

The funeral service was conducted by the corps officer, Captain James Smith, who said of the departed warrior: "The light of God's love shone brightly from his life and many were influenced for righteousness by his faithful witness through the years. Whether it was at the corps, in distributing tracts on downtown streets, or serving in the Hope Mission where he spent many hours doing the work which he loved, Brother Miller was not ashamed of the gospel of Christ."

LINKS WITH THE PIONEERS

Mrs. Brigadier Fred Knight



A LIVING link with the pioneer days of The Salvation Army in Canada has been severed with the passing of Mrs. Brigadier Fred Knight (R) in her ninety-ninth year. She will be remembered by her many comrades as a life-long Salvationist. She was called Home following a lengthy illness during which she was lovingly cared for by her daughter, Myrtle (Mrs. Samuel Nock).

She was converted as a young woman and entered training college from Digby, N.S., in 1890. Prior to her marriage to Captain Fred Knight in 1894 she gave service in five corps in the Maritimes. She then

supported her husband in various field, divisional and men's social service appointments. Together they were responsible for Army work in the then North Bay, Cape Breton and Saint John Divisions.

Mrs. Knight shared forty-one years of active service with her husband and left a trail of rich blessing and inspiration that influenced many lives. Before her illness she was at the corps whenever possible and followed Army affairs with interest.

Major Fred Watkin, a grandson, paid tribute to her life and work at the funeral service led by Commissioner Wm. Dray (R).

MISSIONARIES SAFE

A LETTER from Brigadier and Mrs. Leonard Kirby dated July 9th and sent from the Akai Education Centre states that they are quite safe and well, although communications with the outside world are cut off. At present the fighting between Nigerian forces is about

200 miles north of them. Brigadier and Mrs. Kirby are the only missionary officers in the seceding portion of the country. Letters should be sent to Territorial Headquarters, Box 125, Lagos, where they will be kept until contact is made.

NOTES IN PASSING

CAPTAIN and Mrs. Ronald Butcher, of Nelson, B.C. have welcomed into their home a baby boy, John Mark, on June 15th.

Mrs. Captain Frank Dixon of Orillia, Ont., and Mrs. Captain Ralph Stanley, of Edmonton, Alta., have been bereaved by the passing of their father at Fredericton, N.B.

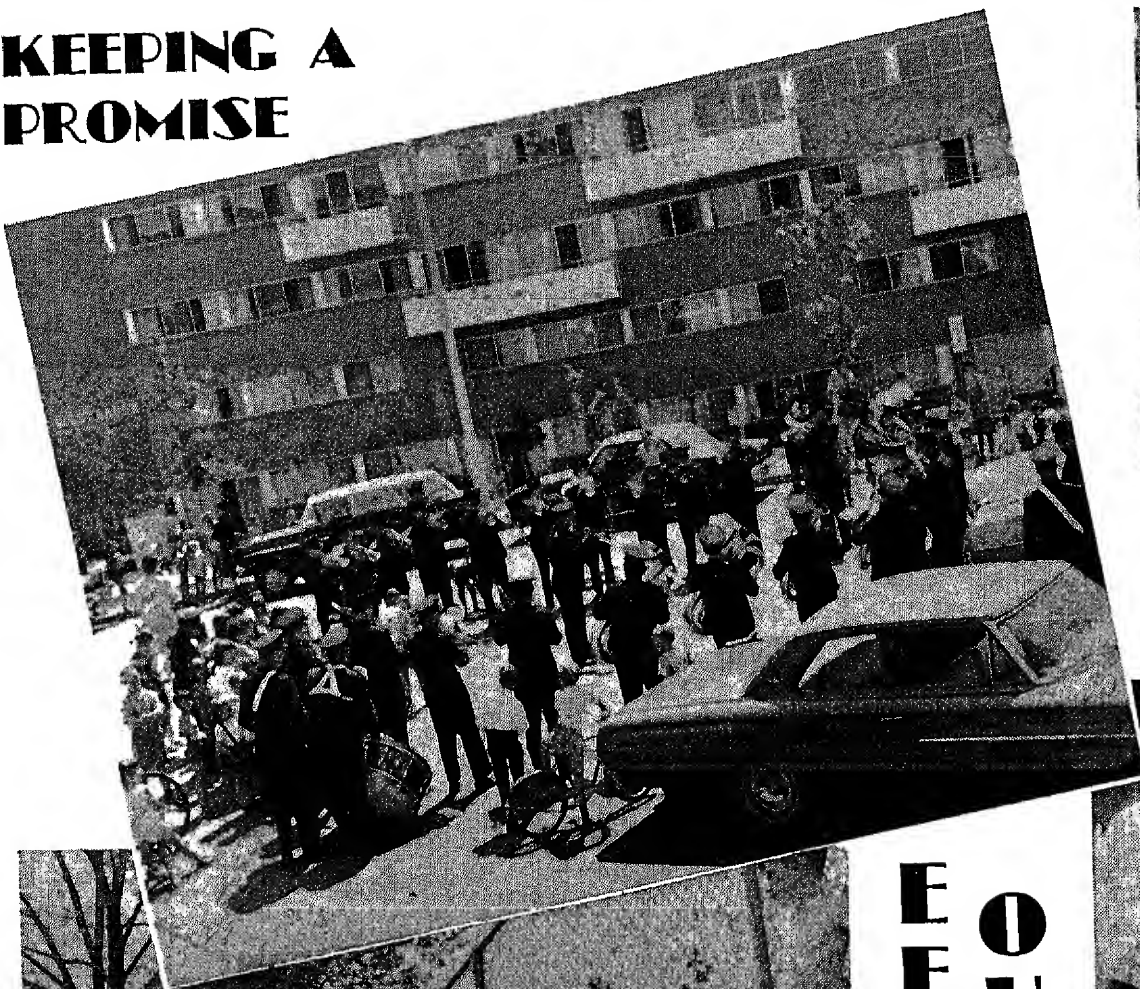
Owing to the uncertainty of shipping schedules due to the closing of the Suez Canal the present date of the arrival of Lieutenant and Mrs. Michael Rich in Nairobi, Kenya, is not yet known. They were to leave Montreal for Liverpool on July 29th.

Captain and Mrs. G. W. Newton left Montreal on July 20th en route to their missionary appointment in Ndola, Zambia. They are due to reach their destination about August 18th. Their address will be: P.O. Box 75, Ndola, Zambia.

Mrs. Myrtle Nock acknowledges the many messages of sympathy received in connection with the promotion to Glory of her mother, Mrs. Brigadier Knight.

You are welcome
at the
Jackson's Point Camp
Auditorium
for regular summer
Sunday meetings at
10:30 a.m. and 7 p.m.
SPEAKER: August 6th
Commissioner
Clarence Wiseman

KEEPING A PROMISE



At Christmas time the Earls Court Citadel Band visited an area of north western Toronto and, during a serenading effort, contacted so many children that a promise was given for a return visit once the weather improved. On a recent Sunday afternoon the bandsmen, accompanied by a group of Salvationists, visited the housing development and were met with an enthusiastic response from the local residents.



UPPER LEFT: The bandsmen in their familiar ring play appropriate songs for the children of the area. UPPER RIGHT AND ABOVE: Women Salvationists make first-hand contacts with the young people and their parents, distributing appropriate literature. RIGHT: Songster Donna Sharp tells a story, using visual aids. BELOW: The children follow the march.

EFFECTIVE

